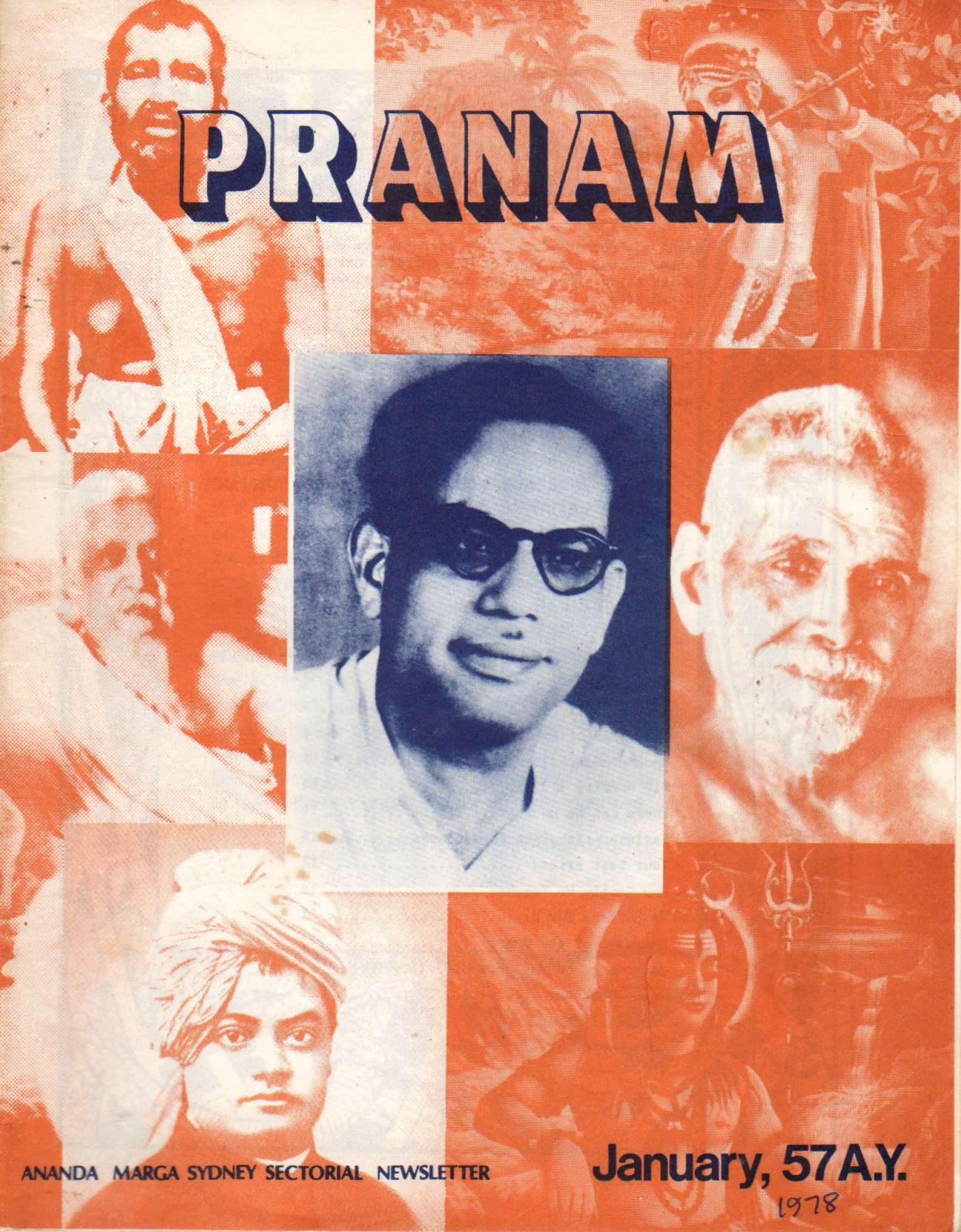


PRANAM



ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER

January, 57 A.Y.

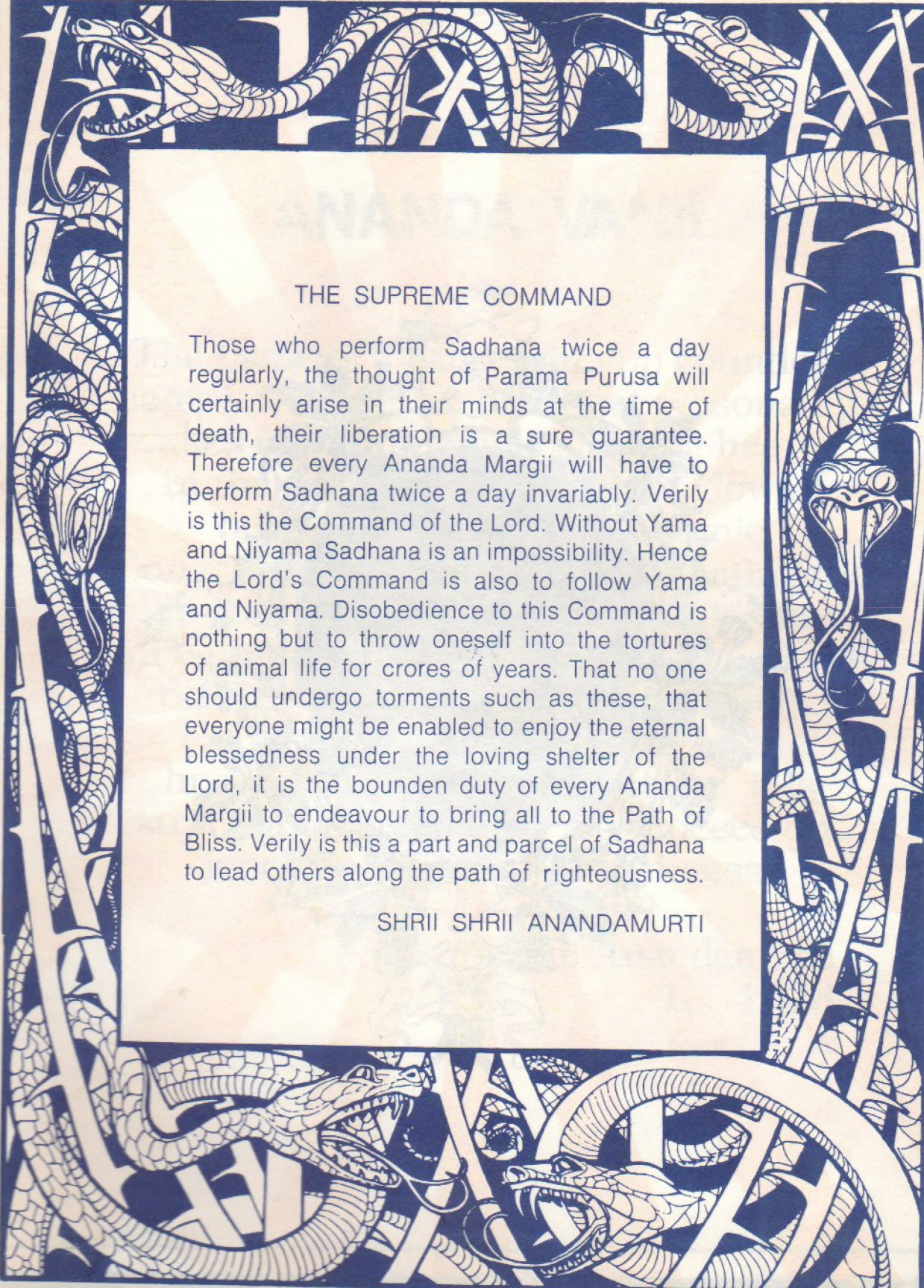
1978

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BABA was recently saying to one Avadhuta what a shame it was that some of HIS children are get- white hairs while HIS own hair is now growing black again.

Also some teeth HE has been missing for about 20 years are now growing anew. HE quoted some Bengali poetry to the effect that people would treat HIM like a little baby cutting teeth and would feed HIM on milk etc!

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THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI



ANANDA VANII

The flame of a lamp lights up countless lamps. The touch of a great personality wakes up innumerable sleeping hearts.

In the same way, the eternal glow of boundless elanvital of Cosmic Consciousness has been illuminating the life-lamp of universal humanism since time immemorial, is illuminating and will do so in future even more intensely.

That is why I say, the future of the human race is not dark, rather, it is strikingly resplendent. So proceed on, ignoring the frown of darkness.

Shrii Shrii Anandamurti
1.1.1978

The FLAME of a LAMP

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Shrii Shrii Anandamurti
1.1.1978

As you can well understand it is Baba's practice to give His Vanii a few months in advance of the time when it is needed by all of the Margiis around the world. This is due to the heavy requirement for translation into so many languages. And so, at the time when this Vanii was given by Baba and was in the process of being translated, I happened to be in Indian and I remember reading it with my logical mind trying to find the exact meaning of what Baba had said. As I read it, I kept coming up against this third statement and the very first phrase of that third statement:- "in the same way", trying to understand how "the touch of the eternal glow of boundless elanvital of Cosmic Consciousness" can be compared to the touch of a flame of a lamp or the touch of a great personality. I kept thinking that somehow there's a logical link between the past, the present and the future which allowed Baba to predict that in future this universal humanism would be lit up even more intensely. I kept looking for the logical links there and so I even suggested a re-translation of the Vanii which would give a very meaningful sense to it along my logic and reasoning, but the translation which I recommended on the basis of my own intellect was rejected, simply because it wasn't true to Baba's actual Vanii. Of course, it was a very good Vanii - some day I might be happy to write it down for you - but it was not Baba's Vanii.

Today, this is what strikes me the most clearly about this Vanii, the fact that there is only one way in which Baba is able to predict that in future the glow of universal humanism will be more intense

than it is today, will be far brighter than it is today, and that way in which He knows this fact is because He is the All-knowing Personality. On that basis alone.

"The flame of a lamp lights up countless lamps", we can understand that quite easily. "The touch of a great personality wakes up innumerable sleeping hearts. In the same way, the eternal glow of boundless elanvital of Cosmic Consciousness has been illuminating the life-lamp of universal humanism since time immemorial." This eternal glow of the vital force, Vidya Maya, that which leads towards truth, that which leads towards love, that which leads towards bliss, this has always been part of the human consciousness, has always found its place on this planet, has always guided and inspired the human race and it is still doing so today. But, in future, it will do so even more intensely. And because Baba feels confident to make this observation, that is why He says, "the future of the human race is not dark, rather it is strikingly resplendent".

The secular prophets foresee doomsday, they foresee a world where this universal humanism may be almost extinguished. Many see destruction, many can foretell even the total annihilation of the entire human race on this planet, or the obliteration of all signs of civilisation in this world. But Baba says the opposite. He says so with His capacity to know the future and also with His capacity to make the future. And with faith in what He says,



He tells us to "proceed on, ignoring the frown of darkness", ignoring the impending doom which we may ourselves see or which others may tell us about.

As I read this Vanii, I can only think that its whole and sole value lies in whether or not we have faith in what Baba says. Of course, if the flame of a lamp lights up countless lamps and each of those lamps can also light up countless more lamps, and if the touch of a great personality wakes up innumerable sleeping hearts, and those sleeping hearts grow and themselves become great personalities, and they also can wake up innumerable more sleeping hearts and so we have this geometrical progression. But is it keeping pace with the speed of expansion of the evil forces? It is a very hard question. And so, logic and reason can not solve the problem, logic and reason can never tell us whether or not we will have sufficient great personalities on this planet to prevent the catastrophe which looms large before us.

However, Baba says that not only will we overcome this obstacle, but in future we will establish a healthy new society, one based on the three fundamentals of our Ideology - Humanity, Morality and Dharma. And in that future world, the life-lamp of universal humanism will shine even more intensely. The future of the human race is strikingly resplendent.

As I said, it all boils down to whether or not we have faith in Baba, as one who not only can perceive the future, but, in a time of urgent crisis, avert the disaster which stands before us and usher in a new era in history. In this regard, let me say that I, personally have such faith - in every way I am 100% confident that Baba will do this and that He will do it within a short span of time.

Not so long ago, in a meeting which I had with Baba, Baba told me very clearly that He had kept nothing secret from the people of today, He has created no new mysteries, but rather He has explained everything in a clear, concise manner and that His ideology is complete, that it covers all areas of human life, that it is scientific, that it is uplifting. I think anyone who analyses the philosophy which Baba has given, His Ideology, cannot come to any other conclusion but that this is the most amazing philosophy, the most amazing Ideology, which any one human being has ever given - amazing in its scope, amazing in its depth, in its dimension, amazing in its all-round benevolent nature, amazing in its logical and scientific outlook, amazing just by the very fact that one man has given so much.

But this alone is not the most extraordinary thing about Baba. The most extraordinary thing about Baba is the fact that, in my opinion, although I'd better not say it is the most amazing thing about Baba because the next day I'll hear that people have

different most amazing things about Baba, but in my opinion, it is His Mission. His Mission is an incredible one. His Mission is to bring about a healthy change in all of the strata, in all of the spheres of human existence, a healthy benevolent change, and not just to bring it about, but to bring it about quickly. Baba told me personally once, that in the past we had so many ancestors and they were great, very great, but that in His opinion, they stopped short, they didn't do enough. They didn't take sufficient concern in most cases for the all-round development of the human race. Baba said to me that His philosophy is well-rounded and that His Mission is to see sufficient change in all the spheres of human existence while He is still in physical form. He said, "I want to see sufficient change in all of the spheres of human existence while I am still in physical form." And this is not a Mission which is just for a select group or a select country, it is a mission for the entire world. While Baba remains physically alive with us, He wants to change the entire world in all of the strata of human existence, to see positive steps taken toward all of these strata and He wants to establish Sadvipra Samaja, a New Age - while He is still alive - on this entire planet.

If for no other reason but the audacity of the idea, Baba stands alone. Alexander the Great came and he wanted to conquer the entire world by physical force, at least the entire known world, and he almost did it, but his mission wasn't to change life all over the planet. It took a long time and he only changed certain aspects in life by introducing Hellenism. But he didn't really bring about any lasting change and he didn't conquer the entire world. That mission wasn't so fantastic as Baba's is, especially given the level of civilisation that we have, especially given the nature and power of different countries, the major powers, the so-called major powers, and the vast difference in their ideological outlook. And remember Alexander the Great was born a king of an already powerful country. But Baba was born in very poor surroundings, in a small country town. All of the great spiritual leaders, they gave a spiritual philosophy, many people think different ones were the Messiah, whether Jesus or Bahauddin. But we see that long after they have gone from this planet, the world is still no better than it was before, perhaps even a little worse. And none of them actually came with the mission to change the entire world in their own lifetimes, in their own short span of time given to be physically present on this planet.

Take for example Jesus. Many people forget and they like to announce that Jesus came with a mission for the entire planet but he himself admitted freely that his mission, a short three year mission, was in fact only for the people of Israel. And he turned away from him persons who came to him, like Samaritans and others. Later because of very comet-

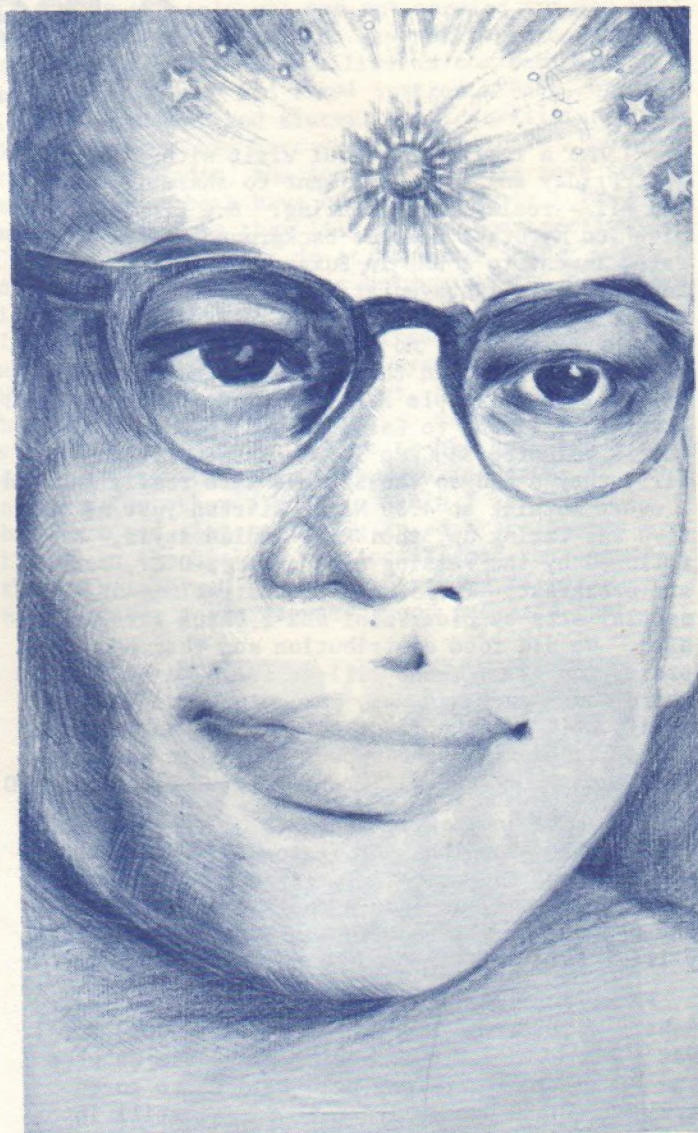
ent propagation, very psychological propagation, Christianity, a movement based on the teachings of Jesus (not necessarily his teachings, not necessarily his desire, but a movement based on his teachings) built itself up and spread around the world. But Jesus as a world teacher remained aloof from Christianity and his announced condition was only for a very small group of people in a very small country.

Similar things may be said about other teachers, but the main point remains, that none came with a mission such as Baba's; and Baba's Mission is the long-awaited Mission. Nowadays on this planet we have some teachers. They may claim similar things. They may claim that they are in fact the Messiah; they may talk about teaching the world through love, but we've seen now that world. We saw how successful Jesus was; and with love alone, with the exercise of this word love along and no practical plan, we would be foolish to back such a programme.

At this time, at this time of great urgency, at this time when the human race is in fantastic peril, we need a practical programme and we need specific details of how the world will be improved, how we are going to change things for the better in each and every strata of human existence, and how we are going to go about bringing these changes. What are the changes, how will we bring those changes about? How will we get ourselves in such a position that we may bring those changes about? We need every one of these details, and only one Being on this planet, in history, has ever come up with such a programme. And that great, that Supreme Being, is only Shrii Shrii Anandamurti, only Baba.

And so these are the logical reasons why I have faith in what He says. But logic and reason do not compare in importance to the realm of the heart and heart the love I feel, the attraction which I towards Him, towards Baba, reveals to me His Universal form, His Spiritual Power, His unparalleled Divine Love.

Today's message is a message of hope, today's message is one of joyful optimism, but one I give full credence to, one which uplifts the human spirit. As we move towards the establishment of Sadvipra Samaja (in this sector I mentioned that I think it will take us not more than another five years) - as we move towards the establishment of Sadvipra Samaja all around the world, we can remember Baba's words and most particularly His message of 1st January, 1978, and this should give us the necessary hope, the necessary vision, the feeling that our sacrifice will not go in vain, to carry on his march to victory.



UNCOMPROMISING STRICTNESS

a meeting

a letter from sister Malati

"I had a really beautiful visit with BABA only last Friday and I so much want to share it with you all - really He is amazing. But first I'll give you my other news as background. When I left Patna I went to a DMS in Buxar and then on to Benares where I stayed at the sisters' training centre a few days. Really, they are so poor - they have literally no money. So if any sisters in Sydney Sector can think of any fund-raising projects these people really are on the bread line. After that I went to Calcutta and then to a G.V. (Girls Volunteers) Camp in Rampurhat. It was the first they'd had so the sisters were really excited - every morning at 4.30 Nagar Kiirtan just as the town was taking up, then P.T. Indian style, followed by the raising of the flag, D.C., sadhana and breakfast. There were demonstrations on the martial arts by Didi Varni and I think first aid also. We did food distribution and they had a procession through the village followed by O.S.C. where four Acaryas spoke, including Didi Maheshvetaji. It was the first time that some of the Didis had ever spoken in public so that was a very good thing and will really help strengthen WWD

I went to another camp on 9th November at a place called Pundibhain followed by D.M.S. at Cooch-Behar, the nearest large town. The second camp was much nicer - more feeling of unity as the women were all from the village - 10% of that village is Margii!! Can you imagine!

Finally I came back to Patna, hoping to see Babaji again before leaving for Kathmandu. But I was a bit worried about seeing Him again as when I saw Him six weeks before He'd told me to go to training in Kathmandu and here I was, still in Patna. So I got one sister to ask Him if I could come again. When she saw Him, she asked and He said, "Yes, of course she can." So I was delighted and really felt He wanted to see me and that I'd definitely get permission (I.G.'s been a bit stropky recently).

So on Friday I got the permission very quickly and then went straight to the jail - recently Baba has become so much stronger and has even done a couple of demonstrations in the jail - the first in five years. He also did something to Giriisha - touching him in the Ajina and Anahata cakras and giving him a lot of bliss. Baba has also been giving people a lot longer time and Giriisha's

group stayed about 50 minutes. So I was hoping I'd get a long time too and I really wanted Baba to give me some spiritual talk. Anyway I went in again all by myself. Before I even had time to garland Him, He asked my name, which really surprised me seeing as this was my fifth visit. After that I arranged the garland around His neck and did pranam. As I sat up He immediately asked, "Rampurhat, tell me about Rampurhat" meaning the GV camp. So I told him what I could and then said there had been another near Cooch-Behar. I could not remember the name of the place, but He said, "Oh yes, Pundibhan" and I told Him how I felt that this second one was even better than the first. Then He asked me how the two compared, stopping to give me a mini-lecture on the difference between 'compared to' and 'compared with'. I told him, adding that 25 people had been initiated just before the camp at Pundibhan. Then as an exclamation of surprise, do you know what He said? "Oh Baba" just in the way that I do when I'm surprised. I never realised till later, then I laughed and laughed. He is such a joker, you know, but so subtle. Then He said, "Tell me more."

So I told Him what we'd done and He asked how the people had reacted to the procession. I told Him that the villagers had all come out to watch and some had even done pranam and touched the feet of the front people. He said, "Yes, they have great respect for Kiirtan parties in Bengal. Usually people only do pranam to the Guru, but they (Bengalis) do pranam to Kiirtan parties as they have great respect for this." He added that they also throw rice and went into a detailed explanation of the difference between fried rice and puffed rice to my amazement. I was thinking - English syntax, then cooking, whatever next? But later I realised that Baba was trying to show me that a yogi is not just a spiritualist, but also a practical man with an all-round knowledge.

Then He asked, "There was another function at Cooch-Behar?" I said, "Yes, DMS" and told Him about it and the O.S.C. we'd held there. Some Avadhutas had given talks and I told Him how their uniforms had shone like flames against the darkness. I asked, "They are so strong, Baba. How can I become strong like them?" I think Baba's eyes lit up at my desire to be strong and He answered gently like a very benevolent father talking

to a very small child, "They are human beings. You are also a human being." Then He nodded His head as if to say, "You understand?" He asked me to tell Him more of Cooch-Behar saying, "Jagadishvarananda was there, wasn't he and Nityasatyananda?" I assented. He asked me if I'd met the head of the village in Rampurhat whom he named. I didn't recognise the name though. Then he added "There was also a cultural function on the 15th and 16th (at Cooch-Behar after DMS). You see, you're not telling me everything. I know more than you and I haven't been there." He was laughing at me, but what could I say? What can I say? He was really showing me that HE IS ALWAYS WITH US. We may not see Him, but wherever we are, He is there, watching and guiding our steps, the invisible observer of all our actions. This thought really helped me later when I left Patna, knowing that I had seen Him for the last time for a while, but knowing too that His presence is always with me, with all of us

There was a pause and I realised that here was my opportunity to ask the questions I had screwed up on a bit of paper I'd secreted in with me. I wanted to ask Him how brothers and sisters would meet socially once the complete segregation of male and female organisations took place and sisters and brothers had separate jagrtis. I was thinking of people who wanted to get married and not be W.T.'s.

But Baba wilfully misunderstood my question however I tried to phrase it and the result was quite funny looking back. I asked about people who wanted to get married having the possibility of meeting the opposite sex and He said, "Of course married people may live in the same house." I was quite persistent - "But people who are not married and who want to get married?" But Baba was not to be caught. "Married people of course live in the same house." I finally gave up and asked instead, "Baba, why is it that brothers and sisters can't do Kiirtan at D.C.? Or can they have your permission?" Baba replied, "In India, the social system is such that men and women both have complete liberty. They may do exactly as they like with no restrictions. Only ... they may not do it together. They must do it separately. This is because in the past this led to corruption in the society. You see, in India the social system requires that women and men may not dance together. The system needs changing. When the social system changes, then I also will have no objection. But we must respect the social system. I have no objection to brothers and sisters doing Kiirtan together - they do in Europe." (He named a few other places.) Again I asked about brothers and sisters living in separate houses though in the back of my mind flashed the answer that marriage would be revolutionary marriage. Baba however again misunderstood and said that

All~Knowing All~Blissful



All~Loving Almighty

married people live together and unmarried not. W.T.'s live separately "like the Catholics, you know". They must get permission before they go to another house (I was thinking - what a strange conversation). Then He said, "A rule is a rule. I am very strict. I have said before, I am clear and unambiguous. My system is clear." (As He said this I felt His incredible strength of will, His Absolute will). "I am stricter than in a convent" (which I found really funny because my father had compared AM to a convent.) Then, supreme irony, He said, "But why are you asking me these things? You can get the information from them" gesturing vaguely. I was quite nonplussed because I hadn't intended to ask these questions at all.

Suddenly Baba decided to finish (the guards had been hassling for ages). He did namaskar and I sang Guru Puja to Him and He listened with eyes closed. Then as I sang Tava Dravyam He did a beautiful Namaskar (I kept sneaking a look to see). Even now, when I do Guru Puja, I can still see His face slightly on one side listening intently. Then surrender!

As I sat up Baba said, "My system is very strict like a Catholic convent, but I am more strict than a convent. The nuns and monks live separately. If I permit them to live together (in the same convent) then I will bring about the destruction of that system (very dramatically). A rule is a rule and we must abide by the rules. (Then to the

jailors) You never see me break the rules, do you? There must be no exception. If there is one exception, then that is favouritism. Then he did namaskar.

As I was standing up, the guard said, "Mishri, Baba" - He'd forgotten to give me sweets or maybe it was a delaying tactic to appease the guards because I certainly didn't want to go. He gave me sweets and I stood up again doing namaskar, but mentally I was saying, "I don't want to go Baba." So Baba again started talking to the jailors, part in English, part in Hindi. I didn't follow what He was saying so much as I was observing Him. He has put on so much weight, it's unbelievable. His forearm is really muscular now - about three times as fat as on my last visit only six weeks ago and He really is getting strong. Talking quietly now but with great energy - He must come out soon, you know. Everyone is feeling that. Three or four times He did Namaskar and each time I mentally thought, "Baba, I don't want to go", so He carried on talking to the jailors. Finally He looked at me and said "Chello " (Hindi for 'go'), and then He said, "Come again" with real feeling and repeated it as He did His final namaskar. At the door I again turned and did Namaskar and He returned it. He says His eyesight is bad, but I KNOW He could see me, so even that is better now, I think or it's not as bad as He would have us believe. Such a game He plays.

DIE WORKING

During a recent meeting between Ac. Janaka Brc. and BABA, BABA said, "I believe in constant work. Die working and work while dying." BABA later repeated this maxim. "Die working and work while dying."

On another occasion BABA has said, "There are many persons who have energy but do not work; they are lethargic. But there are also persons who work hard even if they do not have energy. They are persons who die working. This is very good. But better would be to work even while dying"

and to perform greater and greater service to the rest of this manifested Creation.

What we can say in summary is that struggle is the essence of life, and that greatness is achieved by our Sadhana, our service and finally by our self-sacrifice. Of these three, I would like, today, to concentrate on the notion of self-sacrifice as it relates to the spiritual path. But first of all, you will note that this concept of struggle and this concept of a spiritual path may well be likened to the climbing of a mountain. There are those who object to this particular analogy. There are those who say that there is no mountain to climb in spirituality - we are already perfect, our divine nature is within us, we have simply to relax, be here now and realize that divine nature, instead of always rushing in all these different directions. In some ways, this analysis must be accepted as having some truth about it. However, this is also a bit dangerous, if we accept this analysis without perceiving the necessity for struggle in life.

You see, we must accept that the human being has some free will. If we are to accord proper dignity to each and every human being to the very human status, then we must also accept the capacity of the human being to make his or her own choices in life. At least to some extent, this capacity must be there, and there must be some free will. That free will must be exercised. Will means will to action and that action must be directed in some way that action may be directed towards God, towards the Supreme Being, in the form of service, in the form of worship through selfless action, through sacrifice, or maybe directed towards one's own petty egocentric desires but free will must remain.

If we take a philosophy which says there is nothing to struggle for, if we take a philosophy which says there is no mountain, everything is as it should be, we first of all denigrate the human being. We reduce the human being to a mere puppet in this Cosmic Plan. Let us preserve the high status of the human being and let us also observe that we cannot afford to take the outlook that on all planes of existence, everything is perfect.

Of course, we know that there is a Cosmic Controlling Agent and that agent is benevolent, and we know therefore, that everything is, from a spiritual point of view, as it should be. But, still, when we see the starvation in the Third World countries, when we see the oppression of political prisoners, when we see the corruption that exists in almost every government of the world, then from a social point of view, we cannot say that everything is perfect. Rather there is much work to be done if we want to create a healthy human society, one which is worthy of the human race, worthy of our capacity and of our high status in the Cosmic Creation. And so, from

a spiritual point of view, as well as from a social point of view, from the individual point of view, as well as from the collective point of view, to take a philosophy which envisages a spiritual path that can be compared to climbing the mountain, is more satisfactory, is more rational than to support the doctrine of be here now, the static doctrine.

Looking at this trip up the mountain, we note that there is ever and always a struggle to go higher and higher and even to remain in the same place takes some struggle, because we are on an incline and the mere force of gravity is always pulling us down. If we don't secure ourselves, we won't get even a moment's rest, we'll start slipping and we'll have to recover that same territory which we had crossed. So climbing a mountain is difficult and it calls for persevering effort. Struggle is the essence of life and on the spiritual path, one word very well incorporates all of the requirements needed for success on that spiritual path and that word is Perseverance.

Perseverance means a constant struggle, an unremitting effort to achieve the goal. It involves making efforts over as long a time as need be. It involves never sitting back resting on your laurels thinking that you have reached the goal or that you can take a long rest, because when you're climbing up the mountain there is no rest until you reach the top. It's the only place where you can sit comfortably knowing that you have achieved your goal.

Now there are many who, climbing up the mountain, take a short rest and then extend that rest and then forget entirely about their journey. Is it that they stay at the same place? No, no. As soon as they remain still, at the same height, they start to slip downwards. Many are there who take up the spiritual path, find friends who are also on the spiritual path and establish a community of such like-minded people and imagine that they have formed a spiritual community. And that spiritual community fast becomes just like any other community. Many people who oppose the big cities, they move out into the suburbs and first they call a few friends and those friends call their friends, and before you know it, you've got just another little city, with all of its various vices, all of its various sins, all of its various problems. And not very many new solutions. For example, a lot of co-operatives start off, they think it's an alternative thing, then they start imagining that they're going to expand. Then they start hiring help, and before you know it, there's another supermarket with the name co-operative on it, selling food at the same prices as all of those big capitalist owned operations. This is what comes when we stop, when we get self-satisfied, when we get smug about our progress on the spiritual path. We think we're expanding, we



think we're developing, we forget that we have to keep on struggling, we have to keep on expanding our range of service and most important that we have to keep on sacrificing.

Self-sacrifice is the easiest way in which you can measure your progress on the spiritual path and be sure that you are continuing the efforts to rise higher and higher in this spiritual journey. Sacrifice is the one most visible sign of your continued progress in the spiritual arena, on the spiritual path. As we analyze our personal condition, we see and feel when we are making sacrifice and when we aren't. Many of today's so-called spiritualists think that they are great realized beings or at least far beyond the ordinary level of humanity, simply because they live with less money or because they have fewer material possessions. But they become habituated to this kind of lifestyle and having become habituated, having found comfort at a particular level of existence, they in fact are not really sacrificing anything. And instead of accruing material possessions, they

accrue those so-called intellectual possessions, those psycho-spiritual possessions and they think "this is my spiritual wealth, this is my intellectual wealth" and they go about hoarding this wealth and doling it out to others in a self-righteous way. This is just as dangerous, perhaps even more dangerous, than racing after money.

So, in conclusion, as we climb this spiritual path, this spiritual mountain of life, there can be no rest for us and in our self-analysis, the first thing we should always take note of, is how much have we sacrificed today? In which way did we undergo some extra sufferings to reach our goal or to better serve suffering humanity? Let us remember that the obstacles on the path are friends in that they protect the sanctity of our divine goal. They point out the way in which we may reach it and establish ourselves in that Supreme State. If we wish to make a garland of roses, then from time to time we must be pricked by a few thorns.



Sarlata - Straight - Forwardness

- a talk given by Ac. Ajit Brc.

Some 3,500 years ago, Krsna lived and in those days Krisna had a very select group of disciples known as the Pandavas. And to this group, His selected disciples, he would give many special teachings. One time he explained to them that if they wanted to accomplish anything in life, if they wanted to do any great social work in life, that they would have to develop three qualities. They would have to possess all these three qualities and if they should be lacking in any of these three, then the other two would be lost. All three qualities had to be held at the same time. Lacking in one of these three qualities the other two would be lost and nothing could be accomplished. These three qualities, he explained, were Sadhuta, Saralata and Tejasvita.

Sadhuta means saintliness; it is developed through the practice of Yama and Niyama, the yogic code of ethics or morality, and Saralata means a type of straight forwardness, a simplicity. It is truthfulness combined with straight forwardness and simplicity. Tejasvita is a very hard word to define in English. It doesn't really have a good English equivalent. This concept of Tejasvita means a bright shining courage, a socio-spiritual force. It is a product of the will-force and it is an expression of the purity of the individual in action.

Tonight I'd like to speak only of that second quality, Saralata, this simplicity combined with straight-forwardness and how it is to be developed within the individual. Saralata is something which may be understood on two levels; first of all, and the easiest level of understanding is the level of physical expression. When we speak our words should mean something. Whenever we say something it should be said with a kind of straight-forwardness and simplicity which can be easily understood and which can be relied upon. So fundamental is this that if you take that as a reliable statement, others should be able to act upon your statement, others should be able to trust in your word. Saralata means that. And if we want to find expression in life, if we want to accomplish something in the social sphere, then our words must mean something.

Recently Baba has been saying that our words must mean more than life itself. If we ever say we're to do something then that statement which we made, whether it is made loosely, whether it is made with full understanding of all the repercussions and ramifications of what we have said, however we say it, whatever we say, we should do. And that is on the external level but there is also an internal level to Saralata. That internal level is that when we think something, when we make a mental determination (we need not express it on the physical plane), when we make a mental determination, that I will do this then also we should do it. Our thoughts should mean something to ourselves. We should make those thoughts take shape, whatever the cost, even if that cost may be our life. This is the actual meaning of Saralata, although the external meaning, making our words full, reliable, trustworthy, is the more generally understood meaning of this word.

Today we live in a world which is filled with all kinds of ideas, concepts, a world which worships rationality, which tends to worship science, reason, logic. So it is very easy for human beings to fill their minds up with ideas and to explain things in so many different ways, without ever coming out with a direct statement, a simple statement, a true statement in the honest sense. So we find a very curious word in the English language and that is rationalisation.

Rationalisation as it was first used, meant making your ideas, making your concepts, making your activities in line with science and logic or reason. It was taken to be a very good thing and even in the economic sphere we find the term rationalisation to be a very positive concept, one which is generally accepted as a good thing. It means taking your industry or your agricultural set-up and bringing it up to date with modern technology so you can make maximum utilisation of your resources. But when we talk about human beings and their verbal expressions or their mental thought processes, the term rationalisation has come to connote something which is not at all good. It has come to mean a type of dishonesty,

it has come to mean a devious type of hypocrisy, and this is because the realm of logic, the realm of reason, can be abused. It is not something that should be worshipped. We have come to worship the mind, we have come to worship logic, reason and science, but they are not Gods. They are not perfect. They are always changing and they are always relative.

There was once a man who was troubled very much mentally. He prayed to God and he thought 'O God, if you relieve me of all of these troubles that I'm facing today, then I'll sell my watch, my gold watch, and I'll give all that money to charity'. And you know how things go - eventually it happened that whatever was bothering him disappeared and when that happened, the man remembered his promise to God, that he'd sell his watch and give the money to charity. He started to think about all the money he was going to lose from selling this very expensive \$500 watch. So what he did, was to advertise his watch for sale, and he sold his watch for \$1 and his watch band for \$499. He gave the \$1 to charity and kept the \$499 for himself. Now this is known as rationalisation. Technically speaking, he kept his word. But there was no Saralata in his action, there was no simplicity, there was no straight forwardness, there was no purity about his action.

There was recently one R.U. conference and I was asked the question whether or not I thought that the new ideas and all the rise of science was something which created greater mental disease and I replied that Yes, I did. The inner flux of countless new ideas on a human being leads to a greater degree of emotional clash and the net result is mental disease. This is exactly why this process of rationalisation is what leads to the mental disease of having one external appearance and a different internal life. It is a disease generally called schizophrenia or the problem of living in two or three or four different worlds. You've got them all in your mind and you are juggling them and somehow trying to maintain the reason and logic of it, but it is not straight-forward, it is not pure, it is not simple and eventually the emotional clash which results leads to mental disease.

The question is how will you escape from such a mental disease? How will you learn to develop

Saralata in a world which is heading more and more in this direction? The answer to this is twofold. You must live by some disciplined code of conduct. First you must learn to discipline yourself, by some proper code of conduct that includes morality. You must try to apply all of the rules of Saduta or Saintliness to yourself. In this process of making yourself disciplined, disciplined in the psycho-spiritual realm, disciplined on the moral level, you have to engage in constant self-analysis, a constant honest self-analysis. You all have this in your 16Pts charts and your various conduct rule charts.

The second thing that is required is Tapah. Tapah is precisely accepting self-punishment for rectification. In other words, you have to give yourself corrective measures when you find faults in your actions. It is not enough just to keep on observing your behaviour and see that you did this, this and this wrong. You have to do something more. You have to say I did all of these things wrong and now in order to rectify those mistakes I'm going to take on this particular penance. People think that the concept of penance or Tapah in a yogic code of ethics is outdated in a world where everyone is saying, you've got to keep yourself free from all types of guilt feelings, that you should never feel guilty about things you do. Well, this is true. Then why practise penance? The reason is really very simple. We're human and we make mistakes. It is not wrong to make mistakes, but it is wrong not to correct those mistakes. It is wrong to repeat those mistakes. Just seeing that you made those mistakes and recognising the mistakes and doing nothing about it eventually leads to this type of hypocrisy, this type of rationalisation. Rationalisation means that you build up barriers between yourself and your true self. You keep them so separate that none of your mistakes touch you, none of them affect you, none of them make you feel like you've done anything wrong. The honest person, the sincere person will always feel that having made a mistake, his behaviour must be rectified. The feeling of the need for Tapah, the need for doing things is the rectification of yourself by some type of self punishment. That punishment should be in the form of Tapah and that punishment should be in the form of doing more and more service to the suffering persons of this world.

In the transitional period of civilisation, honesty in individual life is a prime necessity. We shall have to remain ever vigilant that the darkness of filthy self interest may not shroud this supreme human treasure. With the very extinction of honesty, civilisation too will not survive, the long sadhana of the human race will go in vain and all intellectual achievements will become just meaningless.

- Anandamurti

KATHA

Your Best Friend

Once a Dadaji was sent by Baba to an island in the Indian Ocean to give speech on yoga and teach the people there asanas and meditation. He had travelled for several days and nights all across India by third class train -- a very exhausting journey -- and he reached the west coast port city of Bombay very very tired and his money almost spent. With his last remaining funds, he bought a boat ticket to go to the island and arrived at the docks early in the morning, several hours before the boat was to leave. Hungry and worn-out, he lay down on the pier and fell fast asleep. Suddenly he heard the loudspeaker calling shrilly, "Last call, LAST CALL, ALL ABOARD, THE SHIP IS LEAVING IMMEDIATELY". By now a huge crowd of people had surrounded him where he lay, and were rushing toward the ship. Anxious that he might miss the boat, he jumped up and, still half-asleep, he felt himself pressed forward by the crowd and hurriedly boarded the boat. As soon as he got on the boat, he found a quiet spot on the deck and lay down and fell asleep again.

After some time, another passenger came and gently awakened him. "Swamiji, swamiji (respected yogi)", the man said, "Wake up". Gradually the exhausted Dada came back to his senses and opened his eyes. The man continued, "In your haste you forgot all your luggage on the pier; but your friend brought it on board for you. He left it with me and told me to find you and give it to you -- he said I could easily find you because you are dressed all in bright orange with an orange turban. He also found a very nice place for you to rest during this long boat journey and reserved it for you by spreading your blanket there. Come I will take you to that place. What a fine friend you have!"

The Dada rubbed his eyes in bewilderment and said, "Friend? What friend? I have no friend here. I have never been to this city before in my life, and I am travelling alone!!"

"How strange!" the man answered. "He said he was your best friend".

"He was a very fine looking gentleman, rather short and a little stout, slightly balding and with black glasses. He was dressed in very bright white dhoti and kurta (the dress of east India)... and -- oh yes, he was wearing a ring with three pearls on it. Do you know who I mean now?... Oh Swamiji, did I say something wrong? What has happened to you?"

The Dada had started weeping and loudly crying, "BABA! BABA!" because the best friend the man had described was Baba himself.

"Oh Baba," the Dadaji cried loudly, "You took so much trouble for me, Oh Baba," he cried. The rest of the boat trip he passed in deep and blissful meditation.



How Gently HE Teaches

Once a gentleman joined Ananda Marga and learned meditation from an Acarya. Soon he was making great progress in meditation and his mind was plunging deeper and deeper into the realm of peace and bliss. His wife, alarmed at his increasingly intense spiritual interests, became afraid that his devotion would pull him "out of the world" and he would leave his family and run off to become a monk.

Daily this wife's anxiety increased, and she she was afraid to talk to her husband about these unfounded fears. She begun to dread the times he sat for meditation, to hate Ananda Marga, and most of all to hate and fear Baba, her husband's master. For it was Baba, she thought Who was the greatest threat to the security of her happy family -- it was Baba who with His magical powers who was going to pull her husband away from her.

One day Baba was coming to visit that town, and because the man was a sincere and devoted sadhaka, Baba wanted to bless him by visiting his home and taking a meal in his house. Those were the early and wonderful days when Ananda Marga had not yet grown to such vast proportions all over the world, before Baba was ceaselessly engaged in organizational work; when, in His tours throughout India, He still had time to visit families and grace their homes with His divine vibration.

But this lady did not at all feel that her home was being graced. Rather she was obsessed with thoughts of how to protect her little nest from His power.

Her husband was in ecstasy at Baba's visit. With great love he prepared a special room for Baba to rest and do meditation before the meal, and welcomed Baba and ushered Him into the room like a king of kings. After Baba went in and started His meditation, the husband came out and called his wife. "I'm going to the sweet shop to buy some special sweets for Baba's dessert," he said. "Meanwhile you prepare your finest meal for Him -- rice, dahl (Indian pulse soup), vegetable, dahee (yoghurt) -- the most delicious meal you can cook and serve it to Him with humble devotion." And he left for the market.

As he left, his wife thought, "Now is my chance! Now I can get rid of Him once and for all!" So instead of cooking the special food her husband had ordered, she rushed out to a

nearby meat shop and bought all the most disgusting and half-rotten meat she could find. She knew Baba was a pure vegetarian and very strict about not eating or even looking at any kind of meat, because he taught that eating meat is not only very unhealthy for the body and unnecessarily destroys the precious life of other creatures, but also greatly disturbs the mind and makes it impossible to attain higher consciousness during meditation. She thought that if she gave Baba these foods He would be repulsed and offended and leave her home and never return. He would be furious at her husband and in this way perhaps her husband's loving and close -- and, she felt, dangerous -- relation with Baba would be shattered forever.

So, on her finest dishes, she prepared a bowl of fresh blood, and a plate of cow's intestines, and pig's brains, and other such pieces of raw and rotten meat, and placed them on her best silver tray and covered them with an embroidered white silk cloth. With feigned humility she gently knocked at the door and entered Baba's rooms. She placed the tray before Him saying, "Here is your lunch, Swamiji (respected yogi)", but all the while she was thinking, "When you see this you will get out of our lives forever!"

She left the room, closed the door behind her, and stood silently outside the room with her ears pressed up against the door, waiting for the expression to come. But there was nothing, not a single sound! "How strange", she thought. "Perhaps he has not yet seen yet, perhaps he is waiting for husband to return."

And her husband did return, just then, and looked at her in surprise. "What are you doing standing by the door like that?" he asked. "Did you give Baba His food?"

"Yes I gave Him," she said, but inwardly she was laughing triumphantly to herself.

"Good, thank you!" said the husband, "Now I will take to Him the sweets," and he entered the room.

"Now's the time!" she thought, as she waited impatiently outside the door.

Suddenly her husband burst out of the room, his face red with anger and scolded her furiously. "You foolish woman, what have you done?"

"I asked you to give Baba rice and dahl and vegetables, your most delicious meal, and what have you given Him -- only fruits! What will He think of our home -- only giving Him fruits to eat!"

The wife was dumbfounded; for a moment she could not speak a word.

"Fruits...fruits? I gave Him fruits...?" she stammered.

"You please come to apologize to Him immediately," the husband said, and he pushed her into the room.

As she stumbled into the room, the first thing she saw was the silver tray she had prepared with rotting meats, now filled with delicious and juicy fruits: a bowl of cherries, dishes of pineapple, papaya, bananas, apples -- fresh and brightly colourful. She looked at the tray in disbelief. But this without doubt the tray

she had fixed for Baba, and there was no other door or entrance to the room. In awe and wonder she looked up at Baba. He was sitting serenely on the bed, looking at her intently and smiling at her with such love as she had never felt from any human being. Calling her "Mother" (as He addresses all women), Baba said softly to her, "Thank you, Mother, you have prepared a delicious meal for me."

At these words she completely broke down and fell at His feet crying bitterly. "Oh Bab Baba," she sobbed, "Please forgive me, please forgive me! How could I know Who You are! In my ignorance I have committed a great mistake, please Lord, forgive me!" and she wept not on with shame but from the new love that was burst in her heart.

The husband stood there, bewildered. What in the world was happening?



HE suffers for us

Baba was walking on a field walk with one Dada when suddenly He stopped and closed His eyes for a moment. Then He said, "You know what I am seeing" I am seeing one of my children is just about to have a serious accident. He is high on the roof above his house and soon he will fall from that roof and seriously injure himself. What do you think I should do?" The Dada answered, "You should save him, Baba."

Baba said, "Of course I will save him." And He became very silent.

*After sometime, as they were walking along, Baba suddenly stumbled and twisted His ankle. The Dada could see it was causing great pain, and very sympathetically he offered to help Baba. But Baba refused his help saying, "Never mind, never mind, keep silent." And without saying another word they returned to the jagrti, with Baba limping on the way.

Baba never mentioned it again and the Dada almost forgot about it, until some weeks later a Margii from south India came to Ranchi full of devotion and gratitude, restless to see Baba. He told everyone how he had been repairing the roof of his house after the rains a few weeks ago and suddenly slipped and fell off the high roof. It was such a long fall, he said, he should have been killed or seriously injured, but instead he fell very lightly to the ground and twisted his ankle -- because as he was falling he felt Baba holding him very tenderly.

Language of the Heart

One day in Darshan (Baba's discourse), Baba asked various Didis and Dadas how many languages they speak. (Baba is always encouraging the workers of Ananda Marga to learn many languages so they can communicate with more and more people in the world and bring the great teachings and practices of yoga into everyone's life). Baba asked one worker, "How many languages do you speak, my son?" He answered. "Three Baba".

"Very good, very good. And you?" (to another).

"Seven, Baba."

"Ah, wonderful."

In this way Baba asked many workers, and then He chuckled and said, "You all are my very intelligent children, my brilliant sons and daughters, you speak so many languages. But I speak only one. Do you know what language is the only language I speak?"

Everyone was surprised and laughing and answered, "No, Baba, what?"

Baba answered, "I speak only the language -- of the heart."

BABA's Discourse and Demonsration

Nothing is secret from HIM

"All action, existence, quality, and thought (mental projection) are vibrational. All are in the mind of Parampurusa (Supreme Consciousness). He creates all. The human mind can only create physical mixtures and chemical compounds, it cannot create original. So we are only to obey Him, the Supreme Consciousness."

"But the human being is the most evolved form in the universe. His mind is composed of three layers, conscious, subconscious and unconscious. The conscious mind controls external actions, like drinking, eating etc; and the basic desires. The subconscious controls the functions of thought and memory. The unconscious mind is omniscient, all knowing. It only needs to be developed by dint of your sadhana - but remember this is not individual enterprise (effort) alone - it is the grace of the Supreme Consciousness. Infinite powers can be developed because the human is the most evolved form in the universe; all of you are blessed."

"Nothing is secret for the Supreme Consciousness. You Boy, whom I punished a little before -- stand up." (Baba is speaking to a young man whom He chastised earlier for some wrong he had done.)

(Sitting on Baba's lap is a very high state of consciousness. Baba touches the back of his neck.)

"I am touching his basal ganglia, the seat of his all-knowing unconscious mind. All of you sit in proper asana (posture)." Baba says to Dadaji "What do you see?" The Dadaji answers that he sees the young man dressed in shirt, pants, etc.

Baba: You see different clothes because they are giving off different vibrations. (Baba waved his bamboo staff in front of the young man; in this way He changed the vibrations being emanated from that young man and perceived by the Dadaji.)

Baba: Now what do you see?

Dadaji: He is naked Baba.

Baba: Now enter to his bowel, what do you see?

Dadaji: His intestines are weak Baba.

Baba: Now move upward, see his heart and lungs. Are his lungs healthy or a little black?

Dadaji: A little black Baba.

Baba: Yes... (to the young man) You smoke too much, isn't it? (to the Dadaji) Now enter his brain, enter every iota of his nerve cells. Is his mind slightly weak or brave and strong?

Dadaji: Slightly weak,

Baba: But the colour of light do you see at his trikuti? (The yogic energy center that controls the mind) between the eyebrows.

Dadaji: I see white colour, Baba.

Baba: Accha (ah so) he wants to be a good boy. "Shiva" (the boy's name) it is good name. "Shankara": one who controls the world. It's a good name. Sit down, my son.

Here Baba is giving that Dada the yogic power Antarmitva, which means the capacity to enter into things, mental or physical, to know everything about them and be able to control them. Baba often explained that only Paramapurusa the Supreme Consciousness, has this power and those who realize Him can also know the secret.

Now Baba calls another young man to stand

up, and he is very thin.

Baba: (to the Dadaji) Now look at this other boy, what do you see?

Dadaji: I see black spots at the base of his lungs.

Baba: (to the boy) Yes, you have TB, isn't it, my boy?

The boy: (Obviously astonished at Baba's knowledge of his disease, which he had not told anyone about.) Uh, yes, Baba.

Baba: Mmmmmmmmmmm. Come here. (The boy came close to Baba and Baba slapped the front and back of his chest with his hand, and then rubbed his chest with His bamboo staff.)

Baba: (to the Dadaji) Look again, what do you see now?

Dadaji: (surprised) All the black spots are gone, Baba!

Baba: Now my boy, breathe deeply. (The boy started to breath shallowly, the way he was accustomed to breathing because of his disease; he obviously didn't believe any change had taken place inside his body. But to his amazement he could breathe deeply! He breathed more and more deeply and then started to cry in relief and amazement.)

The boy: Oh, Baba (crying), before I could not breathe, I could not do Sadhana (meditation).

Baba: Yes, now I will hear no excuses! (laughing) Now do sadhana, my boy, work for Marga! This power of entering inside the objects is known as "antaryami". There are no secrets before the Supreme Consciousness -- He can enter everywhere, inside every object, inside every mind.

"Pride Snatcher"

Baba: "Paramapurusa is called Darpahari which means "pride snatcher". One thing He will not tolerate is ego. He is unipurposeful and unilateral: He is doing everything at once. He is running the whole universe and so He is multilateral. But He is unipurposeful because He has only one purpose: to bring all His creatures back to Him, to merge in Him again.

"Human beings, on the contrary, unilateral and multipurposeful they can only do one thing at a time -- you cannot do two things at once so they are unilateral. And they are multipurposeful, you have so many desires. The human thinks, (Baba is saying this while smiling and looking steadily at one particular margii) "Shall I go to see my brother in America? But then if I will, I will not be able to see Baba there! I will ask Baba what to do! But how can I ask Him? When will I see him?" (later that margii confirmed that these were all the exact thoughts going through his mind some days ago before he came to Ranchi to see Baba).

"You have only one goal in life, one duty -- to surrender at the altar of the Supreme. You have only to wish that His plan for you may be successful, not that your plan for yourself may be successful. It may or may not be successful. I think you have understood?"

"We get all our power from Him. He can do anything, and He reserves all His vast powers and does not delegate them to anyone. Why? Because they might misuse them."



Scenes from the Down to Earth Festival



SECTORIAL REPORT

UNIT REPORTS

Dunedin: Dada Bodhiishvara visited for a day and gave talk; Showed Tantra slide show; Application made to hold AMURT stall for Indian cyclone victims.

Noumea: Prison course held; O.S.C.'s held; Street Pracar being done; D.D.C. also done; Postering and public sadhana done in 3 small towns; Visits to Nouville hospital continue; Several publications being prepared; Talk arranged with radio and T.V. coverage - "on the 6 secrets to long life"; Didi continues discussion group at a language institute.

HOBART: RAWA magazine being sold; The school had their end of year camp - which was enjoyed by all; Sandwiches and burfi sold at "Down to Earth" festival, and also books and magazines; Also AMURT stall held.

PERTH: AMURT appeal for donations is underway; Also AMURT camp (6-8, Jan. 78) for margiis and public to acquire experience in relief work; A.M. Primary school past registration for next year; Lawyer working on defamatory article; O.S.C. held; Talks being set up in Fremantle; Sisters D.C. going very well; Soup kitchens running well.

BRISBANE: Classes being held in Nambour and Brisbane; Involvement with Civil Rights Meetings, rally, demonstration and signwriting; Red Cross Night Shelter.

CANBERRA: Attending C.A.R.E. meetings; Preparations for "DOWN TO EARTH" food stalls continues.

ROCKHAMPTON: Distributed Dharmas; Two lectures held at Rockhampton and Yeppoon; Weekend retreat and seminars held - 12 attended.

SYDNEY: Devonshire tea stall organised by sisters at a one day street fair for new sisters magazine; Nagar Kiirtan held in Martain Place in City during late night shopping; R.U. seminar held at Sydney University; Public Lectures held around city and suburbs, including one on the beach; Sisters D.C. being held in and around city; Play held (Xmas treat) for patients at a city psychiatric hospital; Preparations being made for different A.M. activities at "DOWN TO EARTH"; Dharma going weekly soon.

MELBOURNE: Talk gave on "Alternative Education"; 6 week course started.

ADELAIDE: Soup kitchen continues; Class on Tantra held; Class on Asanas and Diet also being held; Preparation of stall at community fair continues.

ACHARYAS REPORTS

Ac. Abhiik Kumara Brc: One of the speakers at the recent R.U. conference; Gave some advise and direction to various projects and A.M. organisations; Held and attended recent R.D.S. in Sydney.

Ac. Bodhishvara Brc: Toured New Zealand; Visited Sydney; Attended R.D.S. in Sydney.

Ac. Vacaspati Brc: Visited Sydney; Gave public lectures in and around city; Organised Nagar Kiirtan in city square; Attended R.D.S.

Ac. Malinii Brcii: Leaflets for prison course prepared and lecture given there to 30 people; Dharma Pracar leaflet written; Translating of booklet - "What's wrong with eating meat"; Regular visits to hospital organising craft workshops with patients; Classes twice a week at Bremonds Institute for English; Various lectures and classes being given in towns and villages.



Children at A.M. School in Madras



Scenes from the Down to Earth Festival



Humanity's Rightful Share

RABINDRANATH TAGORE

"Who among you will take up the duty of feeding the hungry?" Lord Buddha asked his followers when famine raged at Shravasti.

Ratnakar, the banker, hung his head and said, "Much more is needed than all my wealth to feed the hungry."

Jaysen, the chief of the King's army, said, "I would gladly give my life's blood, but there is not enough food in my house."

Dharmapal, who owned broad acres of land, said with a sigh, "The drought demon has sucked

my fields dry. I know not how to pay King's dues."

Then rose Supriya, the mendicant's daughter.

She bowed to all and meekly said, "I will feed the hungry."

"How!" they cried in surprise. "How can you hope to fulfil that vow?"

"I am the poorest of you all," said Supriya, "that is my strength. I have my coffer and my store at each of your houses!"

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BABA has ordered that "Ananda College" be reopened as soon as possible. To do so the library, which was looted during the Emergency, has to be replenished with books. We are requesting that Margiis bring as many University level text books as they can to the UKK so a large shipment can be sent toward the end of January. Please peruse your book shelves.

PRATIKA

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